

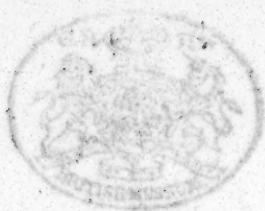
THE *Hand 11*
Low-Church-Men
VINDICATED
FROM
The UNJUST IMPUTATION
OF BEING
NO-CHURCH-MEN.
IN
ANSWER

To a late PAMPHLET, entitled
*The Distinction of High-Church
and Low-Church distinctly
consider'd, &c.* K

With a Fair State of the CASE of
MODERATION.

L O N D O N:

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T H E

P R E F A C E .

I Will nor pretend, as our Author does, to unbowel, and search to the bottom of the Subject I write upon: And as I would not willingly give just Occasion for the Resentments of any, so I shall not think meanly of their Understandings, if they be not in all things of my Mind. I think I may do as much Service to the Church in vindicating, as our Author can be thought to do in attacking and aspersing unjust, and without Provocation, those Men that are, generally speaking, as good Men, and as good Church-Men, as those that at this juncture make such a noise of the Church, and would have none thought Church-Men, but themselves. I am as sorry as our Author can be, that there is such a Distinction as that of High and Low-Church-Men.

The Preface.

And I will join with him when he says, it is a silly and groundless Distinction. But the Reason I think so is, because the two Parties differ in little or nothing that is of any concern to the Church, or belongs to the Character of a Church-Man, and not upon such unfair Insinuations and false Reasonings, as those our Author advances to prove his Assertion. 'Tis no matter what either of us think of our selves or our Performances, which of us has stated the Matter more fairly, and consider'd it more distinctly, must be left to the Judgment of our Readers.

THE

T H E

Low - Church - Men

VINDICATED

From the Unjust Imputation

O F B E I N G

No - Church - Men, &c.

I WILL not (as our Author does) trouble the World with telling 'em what a Philosophical Life I live ; what Need my Church and Country has of me , and how much it must be beholding to me , that I will please, so contrary to my Inclination, to leave my *Philosophic Theory and Science*, to consider things of an *Occasional Nature*. These things apart, I will begin with our Author's Book. In his Epistle to the Reader, he tells us, this is on the *one-side a very abusive Distinction*.

No doubt it is so, for as he has manag'd the Matter, all the *Abuse* falls on those they call the Low-Church-Men.

The Dispute, says he, is removed in a manner, from between the Church and the Dissenters, and lodg'd in the Bosom of the Church it self.

But

But he has taken care it should be so no longer, when he makes all the *Low-Church-Men*, *No-Church-Men*; i. e. Dissenters: for I suppose he will allow them to be Christians, though they must not be Church-Men.

He professes an honest Intention to do service to the Church; what Church he will do service to, I know not; but if his Design could be effected, I am confident it would never do service to the Church of England, as by Law Establish'd. He hopes no body will take offence, he concerns himself with Things, not with particular Persons.

No, good Man! He meddles with no body; he only puts the Knave and Hypocrite at once upon half the Church of England.

What his Meaning may be, I know not, but one wou'd think by his Book, his Design were to change those abusive Names of *High-Church-Men*, and *Low-Church-Men*, into *True Church-Men*, and *No Church-Men*.

If his Design be to stick that opprobrious Name on those they call the *Low-Church-Men*, I shall be tempted to have but little Opinion of his Honesty: And if he really thinks, as he pretends, that he has stated the matter fairly, and reason'd rightly, I shall be forc'd to have as little of his Understanding.

§. 1. He tells us (were it not for his Duty to his Church and Country, and the Design he has to do good) how unwilling he is to engage in this Work. That he is used to better work, the serene Contemplation of necessary and eternal Truths, that these are the daily Manna he feeds upon, &c. If he designs honestly, as he pretends, I must needs say, these Men immerst in Contemplation are rare Creatures. Those things that are of a contingent, mutable, and occasional Nature, are as much below their Understanding, as their eternal Truths are above ours.

And

And particularly in a Corner of their Frames, they have a certain Glas, I think they call it Imagination, in which they can see Naked Truth and the Interiour World, as clearly as the Popish Saints do the Wants of their Brethren here below, in that they call the Glas of Trinity. And in this Glas I I suppose our Author look'd (unless he had a Revelation) when he saw so clearly, that all the Low-Church-Men were a pack of Hypocrites and no Church-Men.

§. 2. He comes to his Business and tells us, *that there are certain words by which Politicians turn the World round like a Globe. That the cry of Popery has done stanch Service. That new Words and Names are trumpt up to serve the Good Old Cause. That the distinction of High-Church and Low-Church, and the plausible Plea of Moderation has made a great Noise, and done a great deal of Mischief, by dividing the Church and endangering the Ruine of it.*

This is much of it too true, but I see no Demonstration yet, whether those they call *High-Church-Men* or *Low-Church-Men* be most to blame. Or they may be both a little faulty, and yet both be Church-Men.

As for the Cry of Popery, that is out of doors, for to give them their due, Time was, the High-Church shewed they were not over fond of Popery, when rather than lose their Religion and their Liberties, they warpt from their beloved Principle of Passive Obedience.

As for the *new Names* that are trumpt up, they are not to serve the *Good Old Cause*, but some new Cause. What it is I cannot tell, or if I could I would not say.

Tho' there may be some little danger of Popery, when there are a pretty many Jacobites among us, and the Romish Emissaries are very many and busie, and France so strong, yet we do not hear any great Noise of Danger from that Quarter. Nay

Nay, our Authors, *only Church-Men*, do not seem to think the *Dissenters* of themselves so formidable, but they have of late discovered a great Secret, that those they call *Low-Church-Men*, are entirely in the Interest of the *Dissenters*, and do but wait for a fair Opportunity to *betray and surrender the Church into their Hands*.

If this were so, the Church might be in some Danger; but the best is, the *Low-Church-Men* know nothing of the matter. And this is, either a *malicious Imputation*, or a *groundless Suspicion*, of some, and I hope but few, of the *High-Church-Men*.

As to the Distinction of *High and Low-Church* doing a great deal of Mischief, I perfectly agree with him, and am as sorry for the Distinction and the Mischief it does, as he can be, but to change the Names of *High and Low-Church*, for *True and No-Church*, will not mend the matter, but still more divide the Church, and more endanger the Ruine of it.

From Section 3 to the 14th, he makes a long and needless Logical Discourse. He spreads his Logick very thin, and seems to be got into his Element, and to be feeding upon the *Manna* of his *Necessary and Eternal Truths*. And if he be as long in the Philosophical Contemplation of all his *Necessary and Eternal Truths*, as here he is, he needs to do nothing else but feed upon his *Eternal Truths* to Eternity.

If he had been pleas'd (without shewing so much of his Logick) in a few words, to tell us that which is the Result of a verbose Discourse of Fourteen Pages: That we must never, in Logick, or Metaphysicks (for both these pretend to treat of Diversity and Distinction) make a Distinction without a Difference, that where-ever there is a Diversity to be conceiv'd, or two Species agree in one Genus, but are in some respect or other different
from

from one another. This will found a Logical Distinction or Division, which in this Case, every body knows is all one. If he had told us further, in short, that in a good Logical division, the Parts or Species must each partake of the Nature of the whole or Genus, and Agree in it, and not one partake of it, and the other not at all.

I say, if he had been pleased to tell us these things in few Words, every body, that has any Logick, would receive 'em for some of his *necessary Truths*, and there would have been *no dispute* about 'em.

But for all he thinks he has laid so firm a Foundation, his Building will fall; and when he comes to apply his Logick to the Distinction into *High-Church* and *Low-Church*, we must dispute the point with him, and shew him that tho' we grant this Distinction, how or by whomsoever begun or carried on, is of bad consequence both to Church and State; yet that 'tis a true Logical Distinction, and that those they call the *Low-Church-Men*, as to all things that pertain to the Constitution and Essence of the *Ch. of England*, as it is distinguished from other Churches, are as truly Church-Men, as those they call *High-Church-Men* are, if not (all things consider'd together) the better Church-Men of the two.

Let us therefore now come to the Distinction itself; The Sum of what he says, by a long and tedious train of insinuation, is this:

That High-Church-Man can signify no more than True-Church-Man, and True-Church-Man is no more than Church-Man. As a Man that says a true-Diamond, says no more than a Diamond.

On the contrary, by a Low-Church-Man, by his train of Reasoning, must be meant one that is No-Church-Man. And as we have, says he, High-Church-Men that are not more than Church-Men, so we have Low-Church-Men that are not so much. &c.

Now I cannot see why the Term of *High-Church-*

Man should not as well signify one above the Church, as the Term of *Low-Church-Man*, one below the Church. And consequently if the Term *High-Church-Man*, do not signify more than *Church-Man*, neither doth *Low-Church-Man* signify less.

For as our Author says, *Tho' High-Church-Man may, in the formality of the expression, seem to insinuate some excess above Church-Man, yet it really signifies no more than Church-Man*. So may I with the same Reason say, *tho' Low-Church-Man may, in the formality of the expression, seem to insinuate some defect, or something less than Church-Man; yet it really signifies no less*. But would I argue as our Author does, I would say, *Low-Church-Man* must at least signify *True-Church-Man*, and *True-Church-Man* can be no less than *Church-Man*; Therefore *High-Church-Man* must signify an excess above *Church-Man*, something more than *Church-Man*.

But the Argument, *tho' equal on both sides, is good on neither*: For the name *Church-Man* whether *High* or *Low* be put to it, imports one that, as to every thing that is truly *Characteristical* of the Church, is a *Church-Man*; only there may be some difference about things that are *extrinsick* to the *Character* of a *Church-Man*, that may (without much reason) occasion the Distinction of *High* and *Low-Church-Man*.

But let us see our Author's Character of a *Church-Man*, p. 22. *A Church-Man, says he, is one that is sincerely for the Church as by Law established. A Cordial Friend to it in all its Interests, not only joins with it but loves it. Consents to her Doctrine, reverences her Discipline, heartily likes and approves her Worship, that wishes well to, and has a zealous Concern for her whole Constitution.*

And why, I beseech you, are not the *Low-Church-Men* (if we may judge by these marks) as truly *Church-Men* as others are? Have they not obliged themselves

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themselves as much as others to her Doctrine, Discipline, Worship, and her whole Constitution? Have they given the World any reason to believe they did not do it heartily?

Do not they (generally speaking) as frequently attend her Service as others do? and do they not live as good Lives, as those that value themselves so much upon being the only Church-men.

But the thing that will be said is, they are but Hypocrites, they have no Zeal for the Church, as you may see by our Author's Character of a *Low Church-man*, p. 29.

A Low-Church-man, says he, is one that is coldly and indifferently affected towards the Church, and not much concerned what becomes of her. One who makes a shift to keep in the Communion and Bosom of the Church, because it is warm, enjoys her Dignities and Preferments, and maintains a sort of outward Conformity; but at the same time has no inward liking to her Constitution, stands readily disposed for a Change, is wanting in no measures that may effect it, is against those that are the best and only Securities to prevent it. Is ready upon every occasion to do the Church a Mischief, &c.

Now, if our Author have such a spirit of discerning, and can so far see into Peoples Hearts, that he can discover any such, I will agree with him, that the Name of *Low-Church-man* is too good for them.

But if he mean (as he must, for he speaks of those that enjoy the Church's Preferments) to brand all those they call *Low-Church-men* with this Character, they will appeal from his Judgment, and we must tell him that no Church-man, of any Denomination, is so much wanting in Zeal for the Church, as he is in Charity to the Church-men.

The Result of all then must be, That the *Low-Church-men* want Zeal for the Church.

But how comes our Author to know this? Zeal is indeed an hearty inward Affection for the Church.

This the *Low-Church-Men* pretend to as much as any. And have it, for ought any one knows to the contrary; and pretend they are not conscious to themselves of any bad Designs against the Church, or Willingness to *betray it to the Dissenters*.

Well but our Author will say they must shew their Zeal by doing what they can for the Church.

They think they do so, tho' they do not just now make a Noise of the Church, nor endeavour to fright People out of their Wits, as if the Church were upon the brink of Ruine. We have good Laws and a good Queen, and cannot see the Church in any more danger now, than it must be always. They cannot but think the Church of *England* is better settled, than to stand or fall with two or three Ministers, tho' they may be great Men, and good *Church-Men*.

And they think the best way to shew their Zeal for the Church at present, is to do what they can, to give Check to these Jealousies and Extravagant Fears of the Church's Ruine. They know very well the *English* of these, is such a mistrust of the Q. and Government, as may in time prove of fatal consequence to the Church it self, as well as to the Government.

We know very well that our Fears and Jealousies, of the then *High-Church-Mens* being inclined to *Pope-ry*, were so far improved as to ruine both the King (King *Charles* the first, I mean) and the Church too, and brought in a Flood of Fanaticism into this Nation. And whether the like unreasonable Fears and Jealousies of the *Low-Church-Mens* being *Dissenters*, and designing to *betray the Ch. into their Hands*, may so far improve as to endanger the Ruin of the Church and bring in Popery, God only knows. We cannot but remark with some concern, how the Author of a Pamphlet call'd the *Memorial &c.* just now come out, in the Name of his Party, whom he calls

calls the Church, threatens the Government, and plainly intimates *Passive Obedience* may be dispens'd with by the greatest Pretenders to it, upon occasion, for *Nature*, as he observes, *will prevail against Principle, when there is a mighty provocation.*

But be this as it will, A *Headstrong and furious Zeal* may be of as bad consequence to Religion, as *Luke-Warmness* in it. 'Tis true we cannot be too Zealous for the Church, and its Settlement, *i. e.* we cannot desire or wish it too much.

But for all this, there may be an *immoderate and unseasonable Zeal* for the best things, that is, not guided by Discretion, which sometimes may effectually defeat the very Design it proposes to it self. The Apostle bears Witness that the *Jews*, when they persecuted Christianity, had a Zeal of God, but it was far from being according to Knowledge.

And our Saviour tells his Disciples, The time would come, when those that kill'd them, (so zealous they were for their Religion) should think they did God Service.

When therefore it may bear so much Debate, what is a wrong and what a right Zeal; when we are zealous for any end we must be sure it be good, and so far all Church-men are agreed, that the Church and its Settlement is a very fit Object of our Zeal. And when we are zealous for any means to promote a good end, we must be sure it is a lawful and a proper Means, and that the present time is a fit season for it, and that it may not some way or other be attended with as great Inconveniencies otherways, as the Influence it may have upon that good End we aim at may come to. When these things are so, methinks we should not presently conclude, all Men have no Zeal, that do not come into those Measures that we are so fond of.

It would be full as charitable to suppose, they may not have the same Notions of the Expediency of

of such Measures with our selves, and to make some Allowances for the different sense of Men, especially in Politicks, when all is done, which is the most uncertain thing in the World.

These Considerations, with some others that may be suggested, might a little calm the Spirits of Men, as to that which is at present the pretence of those grievous Imputations of *Want of Zeal*, and a *Willingness to surrender the Church into the Hands of the Dissenters*, that are so unjustly laid upon the *Low-Church-men*.

There are two things that the *High-Church-men* take for granted, as to the *Occasional Bill*:

I. That the Church cannot stand without it.

II. That it would be effectually secured by it.

I. That the Church cannot stand without it:

This must be the Sense of those terrible Fears they seem to have of the certain, if not present Ruine of the Church, if the Bill do not pass.

But why is it impossible for the Church to stand without this Bill? Have we not all the Security the Law can well give us?

O but the *W—gs* will come into the *M—stry*, and then down with the Church.

But why so? perhaps our Author will say, as some foolish People do, They are Men of no Religion.

Well, I will for once suppose there may be some such (if I may have leave to suppose, on the other side, that some of our zealous Church-men have as little Religion as any of those that are against the Bill) if we grant this, what is it to the matter on one side more than on the other? Such Men will never trouble their Heads about the Church; they will never take the pains, nor run the hazard of be-
traying

traying the Church ; all Religions are alike to such Men : and the Church of *England* is best, because it is already settled, and therefore will give them the least Avocation from their main Business, (as well as it is of a great many of the other Party) to enjoy their good Places.

But be this as it will, I doubt not those they call *W---gs* have as great a sense of Religion as the other have, and are, generally speaking, Church-men; Men that never come near a Conventicle, that speak as well of the Church, and act as much for it, and are as much Credit to it, as some that would be thought the only Church-men. And the only pretence of Reason why these Men should be thought no Church-men, is because they make use of the Dissenters Interest to be chosen into Parliament.

The generality of those they call *Wh---gs* in P---nt, are such as these ; and I am apt to believe, there will be found very few in either House that would ruin the Church, if it lay in their Power.

There is no Reason to believe the Nobility and Gentry of *England* should desire to come under the Yoke of *Presbytery*, or would ever tamely submit to it, if it should by any unhappy Juncture be brought upon them.

And therefore we find in the late Times, the *Presbyterians* made nothing of it, and could never establish their Power to any Purpose.

So that upon the whole, as it is fit we should leave the Q. to chuse her own M---y, and we may well do so, while they are such as are qualified by Law ; so I see no such terrible Ground to fear the Ruin of the Church, if some Men should come in, that the *High-Church-Men* suppose not so very well affected to the Church of *England*.

We

We see by Experience, the Church under that Ministry (even under a Prince, who, tho' we cannot believe with some that he designed any Hurt to the Church of *England*, yet we cannot suppose him so zealous for it as our present Gracious Q.) I say, under that Ministry, that Men have such dreadful Apprehensions of, the Church held up its head, and gained an Interest and Reputation.

'Tis to be suspected therefore, there is some little Concern for themselves, mixt with some Men's Zeal for the Church and Fears about it.

II. Those they call the *High-Church-Men*, seem to think the *Occasional-Bill* would effectually secure the Church of *England*.

If this be so, even the *Low-Church-Men* cannot but think, those that are so zealous for the *Bill*, a little too stiff, when they refused the *Bill*, with the Lords Amendments, full as good for the Church, as that they now propose.

But be that as it will, I think it is not so clear, as is commonly supposed; That the *Bill* when passed, will add any great matter to the Security of the Church.

Do those Gentlemen, that are so fond of the *Bill*, and expect so much Security from it, think it will keep out a *W---g M---ry*. And if it do not that, I believe they will be as much afraid for the Church as they were before.

Suppose the Party that is against the *Bill*, should, to avoid any further Dispute, and to gratifie the Importunity of those that think the *Bill* would be such a Security to the Church, pass the *Bill*. I suppose it would affect but very few of those, that upon any Change, are likely to come into the Ministry.

Nor is it more certain, that this *Bill* would answer the Design they aim at, by keeping those that are now *Occasional Conformists*, out of Places of Trust and Profit in the State.

For my part, when I consider the Principles the *Dissenters* now go upon, and the Pleas the *Occasional Conformists* now make for themselves, I can see but little Security, this *Bill* will give to the Church more than it had before.

No Man can come into a Place of Profit and Trust now, but he must receive the Sacrament according to the Church of *England*, which is one of the highest Acts of Communion with the Church, and most scrupled by the *Dissenters*.

Those *Occasional Conformists*, by their Profession and Practice declare (tho perhaps they may like the *Dissenters* better) yet they can either go to Church or a Conventicle; and they that can do either, may, when the Law is hard upon them, let either alone, and be just what they were before, as factious against the Church, and as great Encouragers of the *Dissenters*.

The *Dissenters*, as far as I can learn, have generally now receiv'd the Independant Notion of Schism, *That there is nothing of harm in Separation from any Church, and That Schism is only what the Apostle blames in the Corinthians, Divisions and uncharitable Animosities in a particular Church.*

One of the great Writers for the *Dissenters* has laid down such Principles, as (if they were true) would effectually justify communicating with what Church a Man pleases (whether settled by Law or not, so he do nothing that he thinks is in it self a Sin; for Separation from any Church, upon his Principles, he cannot think so.

Those who entertain and proceed upon such Principles, may love and like what Church they please, but cannot be under any great Obligation to it.

So that I do not see, but those they now call *Occasional Conformists*, may, if they have any Interest to get or keep a Place, make a shift to dispense with

themselves, as to going to Conventicles, and yet be just what they were before.

We cannot but observe there are some, who themselves never go to Conventicles now, that yet are great Patrons of the Dissenters.

Whether more may not do so when the Bill is pass'd, I cannot determine, but should suspect it.

And if this should be so, if the *Occasional Conformists* be Hypocrites, the Bill would probably make more of them.

I declare I am far from approving *Occasional Conformity*, as it is now pleaded for, or the Principles upon which it is defended, tho I would not rashly condemn all that practise it as Hypocrites, especially when they pretend to do it upon Principles that, for ought I know, they may think Right and Just, tho I do not so.

Well, if it be so uncertain, whether the *Occasional Bill* would answer its Design, by effectually keeping the *Occasional Conformists* out of Place; It would be consider'd, whether upon the supposal that it do but little Good, it might not do a great deal of Hurt?

The Affairs of *Scotland*, and the Difficulty there is to bring them into the Succession of the House of *Hannover*, gives us but an indifferent Prospect of things.

Both Parties now in *England* insist much upon the Danger we are in, the one from the Settlement of Presbytery in *Scotland*, the other from the Jacobitism of too many of the Church Party there. I am afraid there is some Ground of Fear from both of 'em. The Presbyterians there will not easily part with any Power, and may be apt to propagate it; and a great many of the Church-Party are so dissatisfied about the Succession, that they do not seem to be very forward to come into any Measures for our common Security; so that it is to be feared, what about Religion, or Government, or Trade, the Satisfaction is almost National. There

There was never more need than now, that we should be united among our selves. If we cannot be all one in the *Church*, yet at least in the State. That we should be all *English Men*, if there must be *Church* and *Dissenters*.

If there should be *malum ab Aquilone*, the *Dissenters* ought to consider that they are *English Men*, and cordially to join with the *Church* in Defence of the Kingdom; and 'tis to be hoped they will do so. They seem to be firm as to the Protestant Succession, and if so, they ought to be against the S---ts, it being highly probable, if a Pretender come into *England*, it will be through Sc ———nd.

But then on the other hand, it seems necessary the *Church* should not give 'em any Jealousie, that they shall be debarr'd of a Toleration, that they may be assured they may be safe and easy under the C. of E.

For if they have Ground of Suspicion, that the *Church-Men* only wait a convenient Opportunity and Posture of Affairs, to retrench their Liberty; we know not what the Consequence of that may be, in a difficult Juncture.

How far the *Dissenters* have interpreted what has been done about the *Bill*, as an Indication of the *Church's* Design in that Matter I cannot tell. But my Opinion is, That what cannot conveniently be done, and I believe is not designed by any one that has any thing to do in the Government, should not be so much as talk'd of, much less (as has been done in some Publick Places) from the Pulpit and in Print. And even the Author of the *Memorial* (as hot as he is) yet is so wise as to declare against the taking away of the Toleration.

And thus I have said something to bespeak our Author's Charity to the *Low-Church-Men*, with respect to the *Occasional-Bill*. The being for or against this *Bill*, seems at present to be made by some, the

mark of an *High* or *Low-Church-Man*, or as some would have it, a *Church-Man* or *No-Church-Man*. And if this be all the Ground of it, I will say with this Gentleman, 'tis a *silly and groundless Distinction*. I will be bold to assert from what I have suggested before, That a Man may be really a *Church-Man*, and a zealous one too, tho' he be not very fond of that *Bill*, and does not fall in with some Measures, that our Author and some others pretend, are the *only ones* to secure the Church.

A great many of the *Low-Church-Men* are not so much against the *Bill*, as our Author supposes. And perhaps it may be more the fault of *High-Church* than *Low-Church*, that the *Bill* did not pass. But they are not in such a terrible Fright, that the Church will be lost without it. Nor can they be so fond as to believe, the Church will be effectually secured by it. They believe those that cry down the *Low-Church-Men*, as *No-Church-Men*, upon this Account, are either not so Wise or so Honest, as they should be. And that the extravagant Heats, and unreasonable Jealousies, occasion'd by the *Bill*, will do the Church more Hurt, than the passing of it will do it Good. And that it is every whit as unfair and unreasonable, to represent all that are against the *Bill*, in their Hearts *Dissenters*, because the *Dissenters* are against it; as it would be to represent all that are for the *Bill*, in their Hearts *Jacobites* or *Papists*, because those that are openly so, are for it.

But our Author, p. 33. Tells us this is a *mischievous as well as a silly Distinction*. Because forsooth, these *Low-Church-Men* laying claim to the Name of *Church-Men*, when indeed they are none, *but would be glad to see her in the Dust, and would be the first, it may be* (and it may be not) *that would lend a Hand to lay her there; have thereby greater Advantage to do*

do Mischief, and are doing the Work of the Dissenters in the Shop of the Church.

'Tis well if our Author and some others that write such inflaming Books, are not doing somebody's Works besides the Church's, in the Shop of the Church. I will say with our Author,

Hunc tu Romane careto.

But then the True-Church-Men, are traduced as High-Church-Men.

And why not the *Low-Church-Men* traduced as well as they. Does not *Low-Church-Man* as much insinuate a Defect, something below the Church, as *High-Church-Man* some excess, something above the Church. Sure our Author thinks the *Low-Church-Men* get a great deal of Honour, as well as Advantage, to do Mischief, by this Distinction. For what an Honour is it for them that are *No-Church-Men*, once so much as to be named, tho' it be but *Low-Church-Men*?

Then p. 35. He saith, *This Distinction tends to disturb the Peace and Unity of the Church, &c.*

No doubt it does so, and there is a great Fault somewhere. But then our Author has taken care effectually to unite the Church, for having sent all the *Low-Church-Men* out of the Church, and pack'd 'em off to the *Dissenters*, the Church will be at Unity in itself.

Our Author observes, p. 37. tho' the *Low-Church-Men* have no Zeal for the Church themselves, nor would have others to have any (as he insinuates in almost every Page) yet in their own Cause, who so zealous as they. And a little after follows in a different Character, as the Cry of *Low-Church, No Popery, No Prince of Wales.*

The *Low-Church-Men* thank this Author for the Honour he does 'em, to think they have a great Zeal

Zeal against Popery and the Pr---ce of *W---les*. Methinks, if he grant this, he may allow them to have some Zeal for the Church too, unless it be the Character of a *Church-Man* to have no Zeal against Popery, &c. Time was the *High-Church-Men* had some Zeal against Popery and the P---ce of *W---les*, when they lent a hand at least to send him into *France*.

He observes, *it will be those within the Church that will ruin it, if ever it be ruin'd.*

We hope it never will be ruin'd, but will stand as firm as a Rock against *Dissenters* on all sides. If it should be ruin'd, our Author's Observation may be true. But whether it will be by the Zeal of *High-Church*, or the Lukewarmness of the *Low-Church*, does not yet appear. For we are apt to think, there is as much Danger of the one, as of the other.

And now we come to this Author's other word, by which he saith the *Politicians* turn the World round like a *Globe*, and which hath done so much Mischief, and that is the word *Moderation*.

He tells us, *a Trumpet is sent to the Wall of the Church to sound out Moderation, and to persuade those within tamely to surrender it into the Hands of the Dissenters.*

He has a notable way of *Searching to the Bottom* of, or rather darkening his Subject by a multitude of Words, half at least of which are to little purpose. As far as I can (by reading his Discourse over several times) comprehend him, his notion of *Moderation*, that he supposes is so much cry'd up, at present is an *Indifference of Affection to the Church*, which he all along opposes to an hearty Zeal for its Welfare.

And in another place, he tells us, 'tis no great Commendation to be a *Moderate Lover of that which is good.*

If this be his Notion of *Moderation*, I know no body that crys it up. The *Low-Church-Men* pretend to

to be as Zealously affected for the good of the Church, as other Men.

They think they cannot love the Church too well ; They think the Church is so prudently and moderately settled, as that it deserves our most Zealous Affection.

Our Author indeed insinuates (when he talks so impertinently of that which no body denies, the *Moderation* of the Church's Settlement, and the moderate Measures that were taken by our first Reformers) that the *Low-Church-Men* would be for another Reformation, *i. e.* if we may judge of his meaning here, by the rest of his Book, the Destruction of the Church.

The *Low-Church-Men* are as firm and Zealous for Episcopacy and Liturgy as any others can be, and whatever Alterations they may think would be for the good of the Church, they are but agreeable to what the Church it self says may be done.

But I beseech our Author to tell, if he hear any Noise of that at this time.

If he should hear the *Low-Church-Men* at this time crying up a Comprehension ; That the Church must Fall, if this be not made ; That the *High-Church-Men* have a design to ruine the Church, and betray it to Popery ; That to make some Concessions is the only way to secure the Church ; and that it can never stand without it.

If he find any such thing as this, Let him call 'em Factious, or what he pleases. This would be just such a Cry as is made now for the *Occasional Bill*.

The *Low-Church-Men* consider the World, and the times they live in, better than so,

Tho' I do not know, but such a thing discreetly managed, especially if it were agreed on unanimously both by *High* and *Low-Church-Men*, might bring more into the Church, than the *Occasional Bill*.

And because our Author speaks of the *Moderation* of

of our first Reformers, (which I confess was very great) it may be worth our while to consider wherein that *Moderation* did consist.

Our Author observes their Measures in reforming, were not the *farthest Distance from Popery* ; But so far as they could, without Leaving the Church of *England* a corrupt Church , they comply'd with them, that they might the easier bring them over to the Church. And this was their *Moderation*,

And they found this their *Moderation* had a very good effect ; For the Papists (even while they continued such) almost generally Communicated Occasionally with the Church of *England*, tho' they retained the Opinion of the Pope's Supremacy : And so doing, Multitudes came over to it, and became *Hearty Church-Men*. And probably would all or most of 'em have done so, if the Pope (foreseeing this Occasional Communion of the Papists, with the Protestant established Church, would ruine his interest in *England*) had not forbid it, and enjoined them to separate from the Church

And I think I may further remark, That as far as the History of those times informs us, Those Papists that were *Occasional Conformists* with the Protestants, were not Branded as a pack of Hypocrites, or if they were, or were thought to be so, they were left to God. We may suppose our first Reformers, look'd upon it to be the Interest of the Church, that as many as would, should Communicate with it, tho' perhaps they might not be in all things thorow *Church-Men*. They did not bid 'em either come into the Church, or else get out of the Church, as we seem to do now.

For tho' it is my Opinion, and I think most of the *Low-Church-Mens* too, that he that can without doing what he really thinks sinful, Communicate with the Church ought to keep to it, he may Shew his Charity to the Dissenters other ways, than by Com-

Communicating with them. Nay tho' I should grant it must be a piece of Hypocrisie to exercise this *Occasional Communion*, and may be bad for those that do it, yet for all that, it may be better for the Church, that there be some such Hypocrites, than that all that do not thoroughly like every thing in the Settlement of the Church, should run to the Dissenters, and totally separate from it. Our Saviour saith, *he that is not against us, is on our part*. It will be hard to weed out the Tares, without pulling up the Wheat. There may be *Zealous Hypocrites*, as well as *Lukewarm or Moderate Hypocrites*: And if we must drive all Hypocrites out of any Church, I doubt we must have but thin Churches.

As I doubt not, but those great Men among our Bishops, that are now call'd *Low-Church-Men*, (for all our Author's Insinuation that their measures of Reformation are only *the farthest Distance from Popery*) if they had lived at the Reformation, would have done just as our first Reformers did. So I am apt to think if our first Reformers were now alive, and saw the State of the Church so much Altered, the Papists settled in their Separation past recovery, a great many Moderate Dissenters pretending to separate upon account of some lesser things, that the Church declares are indifferent, and alterable, when she sees fit, and that do not seem to be of any great use to the Church, especially now there is a Toleration settled; and all the Dissenters are turn'd loose upon the Church: I say in such a Case I fancy they would be as ready to part with some of these things to gain the Dissenters, as they were then to retain 'em, to gain the Papists,

And for my part I can see no Hurt to the Church in it (were it possible that *High-Church* and *Low-Church* could agree to it) if it were but to ease the inferiour Clergy of some Difficulties they find in
D keeping

Keeping their People to the Church, and to take away some pretence at least from the *Lay-People*, for their going off to the Dissenters.

But in the mean time, whether this be ever done or not, is not my Care. I have not such a fondness for a *Comprehension* as some seem to have for the *Occasional Bill*, as if it would effectually secure the Church, or heal all the Branches of it. But I am satisfied the Declarations of the Church it self, will bear me out, in what I have said on this Occasion.

I will make but one other Remark on the State of our first Reformation, and that is a very easy one: That *Occasional Conformity* then brought in the Papists so fast into the Church, that the Pope was forc'd to forbid it, *Quere*, Whether the *Occasional Conformity* of the Dissenters, and the Principles they have admitted to defend it, may not in time reduce them to that condition, that they must alter their Practice, take other Measures, or else will want a Prosecution to put them in Favour again with the People.

But to return to our Authors Notion of Moderation, we cannot see there is any Opposition between Zeal and Moderation.

If our Author will needs have Moderation to signify *Indifferency and Lukewarmness in Religion*, and particularly as to the Religion by Law established, and then will apply this to the *Low-Church-Men*, and boldly Assert, as every where he does, that they are such, who can help it.

I would ask our Author, when Moderation has been so often recommended from the Throne, whether this be the Right Meaning of it?

For all our Author so boldly opposes Moderation to Zeal, 'tis no Impropriety to join 'em together, and to make Moderation a Qualification of a Right Zeal.

When

When there are two Objects of our Zeal, if we have a greater Affection or Zeal for the less worthy Object, the inward Affection or Zeal it self, is so far immoderate.

When there is a good Object for our Zeal, or an End, and Design very fit for us to be Zealous in the Prosecution of, and we are so Zealously set to promote this End, that we care not what we do to promote it, and never consider the Lawfulness of the means; this is an immoderate Zeal.

When our Zeal for a good thing so transports us, that we do not consider the Fitness of the Means we chuse, tho' Lawful, for the attaining that good thing we aim at, this is an immoderate Zeal.

When we pursue a good End, with so much heat, in such a boisterous way, and with so little Discretion, or Fineness of Politicks as defeats the End we aim at, this is an immoderate Zeal.

When we mistake the very nature of the thing we aim at, and take that for good, which is evil; this is a dangerous Zeal.

When we are mighty Zealous for little things and wholly *Lukewarm* and Negligent in the great things of Religion, this is an immoderate Zeal.

When we consider only what we think ought to be done; not what can be done; when we do not weigh the several Circumstances of the times in which, and the Persons among whom, we live; and pursue that which, all these consider'd, is not practicable; our Zeal is immoderate, tho we design never so well.

When we do not consider the Consequences of those Means we chuse to promote some good End; whether they may not do as much hurt some other way, as they may do good this way.

Whether they may not as much hinder some other Good, that we ought to be zealous for, as they further that Good we aim at, this is an immoderate Zeal.

When we (as the Case often is) only make a pretence of Zeal to cover Designs and Interests of our own; this is indeed only a Shew of Zeal, when there is nothing but base Design, Humour or Interest in the Bottom of it.

In all these, and perhaps some other Cases, there may be an immoderate Zeal.

And for the Truth of all this I will appeal to our Author's own Notion of *Moderation*, and will join issue with him upon it.

And indeed it is the best thing he has in his Book.

Pag. 46. He tells us, That *Moderation* is not a *Vertue* as it is *Moderation*, that is, as it signifies *Mediocrity*, but for the *Justice, Reasonableness and Rightness* of the thing, as being something that should be, and that is as it should be.

And Pag. 48. He tells us, That *Vertue* does not consist in the *Mean* of the thing, as the *Centre* is in the middle of the *Diameter* of a *Circle*, but only in some Cases and by accident. But by *Mean* we are to understand what is just, right and fit, which some call a *Medium rationis*, such a *Measure* or *Proportion* in any thing as *Right Reason* assigns and prescribes.

I cannot but take notice of our Author's unfair way of Arguing, and how all along he equivocates in the word *Moderation*.

When he has a mind to make a Dart of it to shoot at the *Low-Church-men*, he makes it signify *Luke-warmness*, and want of Zeal.

And when he has a mind to run it down, he would have us be thought to suppose it signifies the *Mean* of the thing, which no body ever supposed it did.

Our Author needed not to have been so cautious as to have made any Exception, when he said *Vertue* does not consist in such a *Mean* of the thing, or in the exact middle between two Extreams, but only in some Cases.

For

For I may defie our Author to shew me any one Instance of any Vertue that does consist in such a *Mean of the thing*, or an exact *Middle between two Extreams*, as a Centre is in the middle of the Diameter of a Circle.

If our Author had *fed a little* upon some *Eternal Truths* in Mathematicks, as well as Logick, he would have understood better what the Moralists tell us, that Virtue does not consist in an Arithmetical but always in a Geometrical Mean, which is the same with our Author's *Medium Rationis*.

As for instance, in Arithmetical Proportion *two* is the Mean between *one* and *three*. Now, let us suppose, one Man's Stomach requires but one pound of Meat in a Day, another Mans requires three. Now if the Virtue of Temperance consisted in the Mean of the thing, or the Object of that Virtue, each of these Men must eat two pound a Day, which would be a pound too much for the one, and a pound too little for the other.

But Geometrical Proportion may in some Sense be apply'd to the Matter, for the same Proportion, that one pound of Meat bears to the one Man's Stomach, 3 pound bears to the other's. This is what I suppose is meant, by what is said of this Matter, in our *Ethics*. But I think cannot very properly be called a Geometrical Mean neither.

But Our Author seems to suppose the *Low-Church-Men* take *Moderation* to consist in this *Mean of the thing* or this arithmetical mean, as the *Centre is in the middle of the Diameter*. If he do not suppose this, what does he run it down for, and fight so long with his own Shadow.

Upon this Supposition the *Moderate Church-Men*, must be just between the Church and the Dissenters.

But alas, our Author will not allow 'em so great an Honour, for the Distinction into *High and Low-Church-Man*, with him, is *false Logick*; for the *Low-Church-*

Church-Men do not at all partake of the Church, but are *Dissenters* all over.

We must make bold to tell our Author there was no occasion for this Insinuation, by supposing and running down such a false Notion of *Moderation*. The *Low-Church-Men* are as far from being *Dissenters* as the *High-Church-Men* are. And perhaps may not be the first that would betray the Church. And if *High-Church-Man* signify *True Church-Man* (tho' they do not exclude the other) they think they are *High-Church-Men* too. They as Cordially Embrace its Doctrines; They as constantly frequent its Worship; They as fully and as generally Conform to its Institutions, as the *High-Church-Men* do. Those of the Clergy that go under that Name, are full as diligent, and act as much in their Stations or the Credit of the Church (if not generally speaking, something more) as the *High Church-Men*) and are generally Men of as good Lives as the other are.

As to *Episcopacy*, and a full and well composed *Liturgy*, which are the Honour of the Church of *England*, they would no more part with 'em to please the *Dissenters*, than the others would, and are as Zealous for them as the others are. And as to the present Rights of *Episcopacy*, some think of late a little more.

As to the Ceremonies of the Church, those they call *Low-Church-Men*, think of them exactly according to the Church's Declaration about 'em, that they are innocent and decent, and were highly convenient and useful, and in some Sense necessary to be retained at the Reformation. And they agree exactly with the Church, in that other part of her Declaration, That when the same Convenience, Usefulness, or prudential Necessity require it, they may be abolished, or left at Liberty.

Now as to the second Point of the Church's Declaration, some of the *High-Church-Men* (tho' I hope they

they are but few) seem not to be so true *Church-Men*, as the *Low-Church Men* are.

If they have no higher Opinion of the necessity of these things than the Church has (which, yet one would be apt to suspect of some People) yet they seem to believe there never can come a time, when it may be convenient, or prudentially necessary, to make some Alterations (for it does not deserve the Name of Reformation) as to these things.

If this be not so, why do the *High-Church-Men* now make use of Arguments that will equally at all times hold, against any Alterations.

They tell us the Dissenters will never be satisfied, but the more we give, the more they will crave, unless we give away the Church.

Why do they tell us, if any thing of this Nature be done, the Church must own it self corrupt. As our Author must suppose, when he puts it upon the *Low-Church-Men*, to prove the Church corrupt, supposing there can be no occasion of Alterations, unless the things to be altered are Corruptions.

Sure this Author knows neither the Church, nor *Church-Men*, *High* or *Low*, do think the things in Question to be Corruptions, tho' some mistaken people, that are not *Church-Men*, may think they are

And by the way the *Low-Church-Men* never charged the Church to be corrupt, nor are about to prove it so. Nay two that our Author, if he know me, I believe will call *Low-Church-Men*, are now with a great deal of Strength and Clearness, proving that the Church is not Corrupt, against the unreasonable Imputations of the Dissenters. And to carry this Digression a little farther, if we look into the History of these Controversies, we shall find there have been as many, and good Defenders of the Church, not only against the Papists, but the Dissenters too, among those they call *Low*, as *High-Church-Men*. But this by the way. If

If some of the *Highb-Church-Men*, have no greater Opinion of the Church's Ceremonies, than the Church has, or think they may be altered as the Church says they may, why do they lay that heavy imputation upon the *Low-Church-Men*, as our Author does, that *they would be glad to see her in the Dust, and would perhaps be the first that would lend a Hand to lay her there*; that they are always ready to do the Church *Mischeif*, and are ready to betray her into the Hands of the *Dissenters*, and are perhaps the worst Enemies She has.

That it cannot be only the difference about the *Occasional Bill*, that is the Ground of this heavy Charge is evident, because this Charge has been often made, in effect, before that Bill came in Question.

Now this supposed, we may defy any Man, so much as to pretend any thing that can be so much as supposed, to give any occasion for such a Charge except this, that some of the *Low-Church-Men*, do upon some occasions declare, tho' without any fondness of it, without Noise or Faction, that they think if *Highb* and *Low-Church* could agree upon the Matter (for they wish it not otherwise) it might be well for the Church, if what the Church herself owns may be done, were done.

Leaving it still to the Prudence of the Church, consider in what things, and how far Concessions or Alterations can or cannot conveniently be made. Now those of the *Highb-Church-Men* that use the Arguments, and bring this Charge against the *Low-Church-Men*, either they have an higher Opinion of these things than the Church has, or they suppose that can never conveniently be done, that the Church supposes may; or they are not consistent with themselves, but Act and Argue, as if they were not in this point *Church-Men*, or else they prove themselves a Faction Combin'd to run down those they call *Low-Church-Men*. I charge only those that are guilty, let 'em take which of these they please.

and let our Author bring 'em off as well as he can?

The *Low-Church-Men* think it hard to be run down as *No-Church-Men*, and as those that design to ruin the Church, for a little Opinion in Church Politicks, in which yet they so exactly agree with the Declarations of the Church, and those that bring such a heavy Charge against them, do plainly deviate from it, and consequently so far, the *Low-Church-Men* are the *True-Church Men*, and the *High-Church-Men* (in that point) *No-Church-Men*.

And they wish the Church so well, as to pray that it may never again come into such Straits, as that the *High-Church-Men* may have occasion again to declare, as once they did, that they are willing to come to a Temper with the *Dissenters*, as to these things.

But to return to our Author's true Account of Moderation, which he makes to consist in a *Medium Rationis*, in what is in every thing, all things consider'd, right and just, fit and reasonable.

And here we must tell him we like his Notion of Moderation so well that we will join Issue with him upon this point, and will Condemn, as well as he, all that shall pretend to and Cry up any Moderation, but what appears to be fit, and just, equitable and reasonable.

There was no great reason our Author should insist so much upon the Distinction of the Mean of the thing or Object, and the Mean of the Subject, for our question is now about the Mean or Moderation of the Subject, or Moderation as it is a Virtue.

And this Moderation in the true Notion of it depends not, as our Author supposes may sometimes happen, on the Object alone, or the Mean of that between two Equidistant Extreams, for never any Virtue does consist in that, but to find that true *Medium Rationis*, in which any Virtue does consist, we must also consider the Subject of that Virtue, the se-

veral Circumstances of it, and the relation it has to the several Measures of the Object.

First then as to Zeal (which our Author says is *an old almost out of Fashion Virtue, almost such another as Passive Obedience*; he might with as much reason have said such another as Charity) I have shew'd there may be an immoderate Zeal, that is, such a Zeal, as tho' the inward Affection may be good, yet in the several Circumstances that are to be consider'd in it, may not *be right, and just, fit and reasonable*, and therefore *immoderate*.

So that the *Low-Church-Men* may have as much Zeal for the Church, that is, as much inward Affection to the Church, as the *High-Church-Men* have, tho' they should not Concur at this time with the *High-Church-Men* in just the same Measures, to promote the Good of the Church. For whether the *High-Church-Men* or the *Low-Church-Men* have at this time the better Zeal, cannot be determined from the inward Affection; for both pretend to that, and the *High-Church-Men* no more know what inward Zeal the *Low-Church-Men* have, than the *Low-Church-Men* can know that of the *High-Church*. But which of 'em it is whose Zeal is the more *right, fit, just, and reasonable*, or, which is all one, the better *Moderated*, must be determined from the Consideration, of the means they use to promote the good of the Church. And these must be judged of (as near as we can) from all their probable Consequences on both sides. So that if the *Low Church-Men* do really think, that the Measures of the *High Church-Men*, at this time may leave the Church much what in the State it was before, or which is all one not do it much Good, or not tend much to the Security of it; and shall further think that several Inconveniencies, or at least Hazards may happen to the Church thereby, even their Zeal for the Church, and Affection to it, will oblige them to be against such Measures.

And

And for my part, as I have shew'd before, I think there is not such an absolute Certainty on either side, whether the Bill will be for the Good of the Church (especially if we consider it in all its probable Consequences,) but both *High-Church* and *Low-Church* may have a little Charity for one another, if they really have that Zeal for the Church they pretend, let 'em not expose the Church to certain Hazards, by such Heats and Animosities as will certainly be of bad Consequence to the Church, about that which as to its consequences is so uncertain.

Having thus spoke something of a Moderate Zeal (we see that it ought to have Light as well as Heat, and they are likely to have the best Zeal that have most Charity) I am now to speak a word or two of several sorts of *Moderation*, that it were to be wisht there were more of in the World.

Our Author spends a whole Page of a sort of *Moderation* that would be of good use, and that would go a great way towards making us more Moderate in other things, and that is the Moderating our Love to the World, and of all other our Extravagant and unruly Passions. And I doubt there is a great deal of Interest, Humour, Passion, and Ambition, in the Zeal of this present Age, both in the Church, and out of it.

And I am confident if there were more of this *Moderation* on both sides, they would agree better about the Bill.

But the chief *Moderation* that it concerns us here to speak to is that of Opinion.

This respects both things and Men.

As to things we ought to see, the best we can, that our Opinions of things be *just and right*, and as near as we can, as things are in themselves. This we ought as near as we can to see to, both as to the Truth and Importance of 'em.

As to the Truth of things in Opposition to Error,

and that not only because Truth it self is desirable, but because Error is often dangerous, and Evil Opinions frequently lead to Evil Practices. As to the Importance and Consequence of 'em to our Belief or Practice ; that we form (as near as we can) a right Notion of Truths , how far necessary and how far not so. And in Practicals, that we have a just Notion of the Necessity, Sinfulness or Indifferency of things. Such a just Notion of Practical things is necessary not only to guide our Practice, but to direct our Zeal too. And those are (as our Author will own with us) *Moderate* in their Opinions, whose Opinions are *just, and right, and reasonable*, and according to the nature of things.

And if there were more of this *Moderation*, i.e. more right and sound Knowledge of things, it would be one good Means to promote Unity in the Church.

And if the Church, as our Author says, *be well Moderated* in this respect, if it does generally set Men right in their Opinion of things, and the *Low-Church-Men* fall in so exactly with the Church, they must be so far *just and right, and Moderate* in their Opinions, and so far have the true *Moderation*.

But there is a *Moderation* of Opinion that respects Persons too. It is hard enough in many cases to Judge aright of things, but much harder to make a right Judgment of Persons, because they are chiefly to be Judg'd of by that which cannot be known by us, the Sincerity of their Hearts ; nor are we to judge of that (especially in what is not plainly good or evil in it self) by what appears to us to be true or good, when the same may not appear so to them ; nor are we to charge all the Consequences, which we verily think follow from their Opinions upon the Men, while they deny and disclaim 'em.

We may indeed in general conclude there is a great deal of Interest, Ambition and Humour mixt with Mens pretences to Religion, and their Zeal for it: But

But we must be careful how we apply this to particular Persons ; much less should we charge a whole Party of Men, as a Company of Hypocrites, because they do not agree in the same Opinions in Politicks, or come into the same Measures with our selves,

If we be positive in our Judgment of Men, we must often be mistaken ; and since we must in this case often err, 'tis much better to err on the charitable Hand, and to think too well of some bad Men, than to think ill of those that are good.

'Tis not well when Mens Zeal eats up their Charity ; and Charity I doubt is as much out of Fashion with some Zealots, as Zeal is with our Author's *Lukewarm* and *Moderate Men*. I think our Author may go for one of them, when he condemns all those he calls *Low-Church-Men*, as *Hypocrites*, *No-Church-Men*, *Dissenters*. If this be *just, right, reasonable and moderate*, 'tis hard to say what is not so.

And as this *Moderation* ought to be observed in the Church, so it would be happy if there were more of it in the State too.

That the two great Parties in the State would not make it their *Business as they do*, to expose and vilify one another, with the invidious Names of *Jacobite* and *Dissenter*. This scandalous Practice may serve a Party, but I am sure can never serve the Publick. There are no doubt, a great number of the one Party that are far enough from being *Jacobites*, and of the other, that are as far from being *Dissenters*. If any of either Party give any just ground of Suspicion, let 'em be mark'd and avoided.

Hos tu Romane caveto.

But it has hitherto appeared, the Church is not so much concern'd in the Quarrel, as some People would make us believe ; and therefore it is to be lamented

mented it should divide about it. I cannot well tell what we have to fall out about, and therefore must think that *Highb* and *Low* in the Church, is but *Wh---g* and *T---ry* in the State.

If there be any in either Party that design to ruin the Church, if we could be all one among our selves, and not divide about we know not what, the Church would stand in spight of 'em both.

However this Practice of taking in the Innocent with the Guilty, and of exposing and condemning whole Parties for the Faults of a few, is not *just*, *right and reasonable*, and therefore far from *Moderation*.

Well then, our Author comes to apply all this to the Case before us ; and tells us, the Church is *well moderated already*, and the Cry of *Moderation* comes too late.

But by our Author's leave, this is not the Case before us, nor is there any question of the *Moderation* or moderate Settlement of the Church.

We are enquiring what *Moderation* is in Men, not in the Settlement of the Church. And thus our Author plays Bo Peep, by running too and fro from the *Moderation* of Persons, to that of Things.

Lately, when he had a mind to lay a Load on the *Low-Church-Men*, *Moderation* must signifie *Lukewarmness* and *want of Zeal*. Then he talks as if the *Low-Church Men* suppose that *Moderation* must consist in an exact *Medium* between two Extreams, as if he would have 'em supposed to be just between the *Church* and *Dissenters*.

Now he applies his Discourse to the Case before us. He talks of the Moderate Settlement of the Church ; and *Moderation*, as he imputes it to the *Low-Church-Men* now, must mean Alteration, or (as he perhaps will interpret it) the Destruction of the Church. And pag. 53. he returns to his old Notion of *Moderation*, as it did before signifie (when he charges

charges it upon the *Low-Church-Men*) want of Zeal. *The Church is founded*, saith he, *upon Moderation*, but it is Zeal that now must defend it. Thus our Author hides himself in Clouds, and talks a great deal little to the Purpose; only a long and tedious Harangue gives him frequent Opportunities of that which seems to be his main Design, to reflect upon the *Low-Church-Men*.

Well, the Sum is, The *Low-Church-Men* disclaim his Notion of *Moderation*, as he makes it to signifie; *want of Zeal* for the Church, or a *Lukewarm Indifference* between the *Church* and the *Dissenters*; and think they have as true a Zeal for the Church, as the *High-Church-Men* have.

Zeal and Moderation ought not to be opposed one to the other, when Moderation ought to qualify Zeal, unless our Author be for a Zeal, that is not *just, and right, and reasonable, that is, Immoderate*.

They never thought (as our Author seems to insinuate) Moderation in Things, consists in an exact Arithmetical Mean of the Object between two Equidistant Extrems; but that all Virtue, and that of Moderation, consists in a *Medium Rationis*, in that which all Things, Circumstances of all kinds consider'd, appears to be *just and right, fit and reasonable*.

And they no more think, that Moderation in Persons consists in being indifferent between two Parties, but only in approving what is *fit and reasonable*.

They therefore admit of our Author's Notion of Moderation, that it consists in a *Medium Rationis*, in what is *just and right, and reasonable*.

This is a Notion of Moderation, that if our Author would have advanc'd at first, and kept to it, would have saved him a labour of Writing a great part of his Book, which is almost throughout *unfit and unreasonable*, and therefore *Immoderate*.

This

mented it should divide about it. I cannot well tell what we have to fall out about, and therefore must think that *Highb* and *Low* in the Church, is but *Wh---g* and *T---ry* in the State.

If there be any in either Party that design to ruin the Church, if we could be all one among our selves, and not divide about we know not what, the Church would stand in spight of 'em both.

However this Practice of taking in the Innocent with the Guilty, and of exposing and condemning whole Parties for the Faults of a few, is not *just*, *right and reasonable*, and therefore far from *Moderation*.

Well then, our Author comes to apply all this to the Case before us ; and tells us, the Church is *well moderated already*, and the Cry of *Moderation* comes too late.

But by our Author's leave, this is not the Case before us, nor is there any question of the *Moderation* or moderate Settlement of the Church.

We are enquiring what *Moderation* is in Men, not in the Settlement of the Church. And thus our Author plays Bo Peep, by running too and fro from the *Moderation* of Persons, to that of Things.

Lately, when he had a mind to lay a Load on the *Low-Church-Men*, *Moderation* must signifie *Lukewarmness* and *want of Zeal*. Then he talks as if the *Low-Church Men* suppose that *Moderation* must consist in an exact *Medium* between two Extrems, as if he would have 'em supposed to be just between the *Church* and *Dissenters*.

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This

This is a Notion of *Moderation*, that is equally applicable to things and Persons.

Our Author tells us the Church is *moderated already*, and cries up the *Moderation of our first Reformers*.

This is a Truth, that the *Low-Church-Men* believe as well as He, and they are throughly of the same Opinion with the Church, as to Her Institutions, and in all things as conformable to 'em, as the *High-Church-Men* are.

Only there is one piece of *Moderation*, the *Low-Church-Men* are not ashamed to own, that they cannot believe, if Authority should think fit, and *High* and *Low-Church* agree upon it, to make some Alterations in some lesser things, not of much concern to the Church, it might (especially now there is a *Toleration*) do the Church some Good, and could do it no Harm, much less (as some insinuate) be the Ruine of it.

And perhaps that very *Moderation* our Author so much commends in our first Reformers, now the state of the Church is so much altered, might incline Men to it.

But they are not immoderate for that piece of *Moderation*, and it is their Judgment, that if ever it be done, it must be done at a time when it may not do more Hurt, by dividing the Church, than it would do Good, by bringing in some of the Dissenters.

As to the *Moderation* that consists in a just Opinion of Men and things, I cannot see but the *Low-Church-Men*, if the Church be moderate, are truly so. And tho there may be too many hot and censorious, and so far *immoderate*, Men among them, that may call all *Jacobites* that are not on their side, yet the Cry is not near (as far as I can observe) so common as that of *Dissenter* and *No Church-Man*, upon the *Low-Church-Men*.

May all of us understand what is *True Moderation*, and live in the practice of it. But for those that make it their business, by Words or Writings, to promote unreasonable Jealousies, to inflame our Heats and Animosities, and to increase our Divisions, be they *Papists* or *Protestants*, *Jacobites* or *Whigs* or *Tories*, *High* or *Low-Church*, *Church-men* or *Dissenters*, God deliver the Church and Kingdom from their *Immoderate Practices*. E I N I S.

E R R A T A. Page 7. l. 1. for *Frames* r. *Brains*. p. 14. l. 3. put *which* before *when*. p. 19. betwixt l. 24. and 25. insert *been said by some indiscreet Church-Men, or what has*. p. 26. l. 8. for *Branches* r. *Breaches*. p. 30. l. 16. for *or* r. *for*.

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